

DESEERT EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints

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SALT LAKE CITY, - OCT. 19, 1901.

OFFICIAL ANNOUNCEMENT.

To the Officers and Members of the Church of Jesus Christ of Latter-day Saints:

Dear Brethren and Sisters—Agreeable with the decision of the Council of Apostles at their regular meeting Thursday, Oct. 17, we hereby call a general conference of the Church of Jesus Christ of Latter-day Saints to be held in the Tabernacle, Salt Lake City, on Sunday, the 10th of November, next, at 10 o'clock a.m. for the purpose of voting upon the Church authorities.

JOSEPH P. SMITH,
JOHN R. WINDER,
ANTHONY H. LUND,
First Presidency.

THE SPECIAL CONFERENCE.

The special general conference which has been called to meet on Sunday, November 10th, is for the purpose of presenting before the members of the Church of Jesus Christ of Latter-day Saints the authorities, as sustained by the Council of the Twelve Apostles, on Thursday, October 17th, 1901. This ratification might be delayed until the annual conference in April, 1902, but it is deemed wise, for legal purposes, to have these appointments sustained by the Church as soon as possible, so that there may not be any dispute as to the legality of business transactions by the First Presidency or by the Trustees-in-Trust.

As this conference is to be convened for this special purpose, it is not expected that the people, who have so recently assembled in semi-annual General Conference, will be able to leave their homes and affairs in distant parts, and bear the expense of coming again so soon to Salt Lake City. The purpose in view will be fully effected if representative men from the various Stakes of Zion are delegated to attend in behalf of those Church organizations.

Wherever Stake conferences are held previous to November 10th, it would be advisable for action to be taken in those conferences for the appointment of suitable persons to represent them at the special conference. Where no such conferences are held before that time, the Stake authorities have power to take the necessary steps to have their Stakes properly represented at the November conference.

The expressions of pleasure and cordial support which have come from many parts of the State, in reference to the appointments that have been made under the auspices of the Council of the Apostles, assure the unanimous endorsement of the members of the Church to that action. Thus the "common consent" of the Church will be added, and the order established in the beginning, in reference to the selection and sustaining of the general authorities will be maintained both in the letter and in the spirit. We are all thankful that the reorganization of the chief quorums has been effected so readily, suitably and happily.

LET IT WAG ON.

The Coalville Times speaks of the advent into Summit county of three persons with a "Gospel sheep-wagon," representing the Utah Gospel mission. They profess to be traveling without salary for one year, but admit that they receive "sufficient to pay their necessary expenses." They come from the East and are engaged in distributing tracts purporting to show up the fallacy of "Mormon" doctrine. The Times says they admit they have been "treated all right," but when they want to buy hay or some other article they need, the prices charged they consider "altogether too high."

The Deseret News has already reviewed some parts of the tracts they circulate purporting to refute the principles set forth in the "Articles of Faith" of the Latter-day Saints. The quotations we have made from the pamphlet show a disposition and design to misrepresent our faith, and falsely attribute to our leading men assertions which they never uttered. The Times remarks: "From reading their tracts one cannot find out a better way to be saved than the Mormons teach." We do not think they will make much of a stir among the people in this State, and they do not appear to attract very much attention.

As to their working for nothing, we have considerable doubt. It is more than likely that they receive sufficient remuneration under the guise of "necessary expenses." We know that preparations have been in progress for several years for this sheep-wagon crusade, and that considerable money has been collected for this purpose. The movement was headed by a preacher of small calibre who resided for a while in this city, and who, after being very kindly treated here, wrote shameful reports to the East, and subsequently went to Ohio and continued his misrepresentations of the "Mormon" faith and people. The representations about traveling "without purse or scrip" are intended to pave the way to favor among the "Mormon" people. In speaking of the hospitality extended to these

"sheep wagon" travelers, he expressed the opinion, in a meeting of ministers, that it was bestowed on a "di-for-tat" principle, because the Saints had missionaries in the field who traveled on that system.

These people ought not to be molested in their peregrinations through our settlements, but should be treated kindly as long as they behave themselves decently. They have nothing new to present, either by way of attacks on our Church or anything to offer in its place. It is the same old sectarian drivel without life, force or enlightenment. They should be permitted to go their way in peace, but it is not worth while to spend time or anything else by way of controversy with them. Let the sheep-wagon wag on!

COMPLIMENTARY.

In these exciting times we admire the fairness exhibited by the editor of the Ogden Standard who, though himself a candidate for the office of mayor and a strong Republican, has the grace to say this of his Democratic opponent, Joseph Seecroft:

"We cannot condemn him as a man, though he be the Democratic nominee for mayor and, therefore, guilty of having been found in bad company. He is a business man with no superior in the State; he is upright, generous, affable and bright. His life has been along lines of least resistance and scarcely any friction, hence he has few if any enemies, but many friends. We count him among our friends, and it is with some regret that we have watched his advisers gather around him and urge him to draw his political machete to carve our ambition. Fortunately he cannot scalp us—that is one consolation."

How much better that kind of comment is, than to endeavor to blacken personal character and take unfair advantage of an adversary. Everybody admires magnanimity and square dealing and we congratulate the admiring candidate for his candid admissions.

ANOTHER SAMAR TRAGEDY.

A cablegram from Manila brings the sad news of the slaughter of a number of American soldiers on the island of Samar. It seems that forty-six men belonging to a company of the Ninth Infantry were attacked by 900 Bolomen, and that ten were lost and six wounded, before reinforcements arrived and prevented further disaster. It is claimed that Washington officials are rather dismayed at the report of this new outbreak on the island of Samar.

Still it was to be expected that the flames of hostility would blaze up occasionally. Some of the Filipinos have become accustomed to living by plunder. But they do not represent any political party, and have no political aspirations. They are simply outlaws, preying upon the peaceful inhabitants and scattering to the mountains at the approach of danger. The region infested with them will need constant attention. The outlaws must be hunted down and brought to justice, and those who wish to live in peace, protected in their allegiance to the country to which they owe liberty.

According to General Otis, Lukban and a few Tagal fugitives are at the bottom of the trouble in Samar. They stir up the Bolomen with promises of easy victories and much loot. These Bolomen, probably, will soon learn that Tagal promises are not worth anything, and when they have a little more experience with our troops, they will abandon Lukban to a fate he has so well deserved.

In the meantime the work of civilization must go on. With prosperity and enlightenment will come content and loyalty, and these will inspire acts of assistance in putting down such outbreaks as those now reported from Samar. The work may be slow, but it will be carried out successfully.

A QUESTION OF IMMORTALITY.

Quite an interesting discussion has been commenced on whether human beings generally desire immortality or not.

Some time ago the American branch of the Society for Psychical Research issued a "questionnaire," intended to test the general sentiment on this point. Among the questions propounded were:

1. Would you prefer (a) to live after "death" or (b) not?
2. (a) If I (a) do you desire a future life whatever the conditions may be?
3. (b) If not, what would you have to be his character to make the prospect seem tolerable? Would you, e. g., be content with a life more or less like your present life?
4. (c) Can you say which elements in life (if any) are felt by you to call for their perpetuity?

Then a contributor to the Fortnightly Review, a Mr. F. C. S. Schiller, undertakes to prove that the question of a life after this is of little or no concern to most men and women. His main argument in favor of this position is that the very mention of the subject is tabooed in polite society. If, he argues, the question were of the least interest, people would make it a subject of investigation. But, he says, they do not.

It seems to have escaped Mr. Schiller, that many questions in which persons are deeply interested may be very properly excluded from the program of "polite" society. Such society is as a rule not holding functions for the purpose of discussing grave problems of life and eternity, as little as of economy, politics, or business. Neither would be in harmony with the painted glory, the whirling amusements, the glittering nothings of social gatherings. Society knows well that there is a place and time for everything, and that religious topics too can be misplaced. That, we take it, is one reason why they are not considered in order in "polite" society.

And there is another, still more important. On religious topics few men and women are well informed, and those that have made them a special study, often differ even more than on questions of politics, and this bars them from "polite" society, no matter how deeply interested in them, individual members of that society may be.

That there is general interest in such subjects is sufficiently proved by the magnificent buildings reared everywhere for religious services; by the munificent contributions paid every year for religious and benevolent purposes; and by the innumerable hosts

that pay homage to the Supreme Being, in both the pagan and so-called "Christian" world. The very existence of so many religions, churches, sects and other divisions, prove that the questions concerning life and immortality hold a most prominent part among human interests.

Mr. Schiller anticipates this reasoning, and meets it in this way:

"It is curious to trace how the various religions, one and all, effect their submission to this imperious demand of humanity. On the face of it, of course, they are pledged to uphold the entirely contrary thesis that life should include a proper meditation of death and immortality, and seem to constitute an imposing mass of testimony for the contention that the future life is one of our chief interests. But in practice their doctrines are satisfactorily accommodated to the temper of humanity. The religions renounce the attempt of maintaining immortality, as a matter of fact, and adducing tangible evidence in its favor. The doctrine becomes a dogma which has to be accepted by faith and the obligation of raising it to positive knowledge is expressly disavowed."

This is a very common misapprehension of the real facts. Religion, instead of renouncing the attempt of maintaining immortality as a fact and contenting itself with teaching it as a dogma, establishes it as a fact resting on sufficient testimony.

A great many facts are accepted and must be accepted as such, on testimony. If we believe in the existence of an Antarctic continent, it is on testimony. If we accept the life of Alfred the Great as a historical fact, it is on testimony. Nay many facts concerning our own earthly existence, we accept on testimony. Juries and judges, every day determine questions of life and death on testimony. But that does not mean that their verdicts are based on uncertain dogmas. They deal with facts.

Religion teaches immortality, but it introduces its witnesses to testify to the fact. It shows how these witnesses are entitled to credit. It tells of their characters, their experiences, their power and authority. If ever a fact in human history is established, this fact is by a host of noble witnesses, including the Son of God Himself, and the martyrs who died rather than deny what they knew to be true. And these witnesses are not all of bygone ages. In our age the heavens have been opened to the visions of mortal man, and a testimony given and sealed with the ring of martyrdom, to the effect that God lives and that man too shall live, though he be dead. The doctrine of immortality is no dogma. It is a well established fact, and as such it is being preached by those who have accepted the testimony.

THE SCHLEY INQUIRY.

The Schley Inquiry has been long and thorough, and popular interest in it is now bent upon the final result, rather than the details. As far as can be judged from the evidence brought, the inquiry might be discontinued at once without injury to the applicant.

It has been shown that Schley virtually arranged the blockade; that his ship did the greatest part of the fighting, and that he was brave and cool throughout that memorable engagement. As to the famous "loop," it has been shown that the maneuver was first ordered by Captain Cook, and that both these officers regarded it as necessary at that time.

As to the coaling question, it has been shown that there was a difference of opinion among the most experienced officers regarding whether it could be safely done in the "nasty" sea that prevailed, and that coaling at sea is dangerous at all times. It has also been shown that Admiral Schley left Cienfuegos and went to Santiago, as soon as he received word to do so, and that Sampson knew of the whereabouts of the Spanish squadron one week in advance of Schley, and that Sampson's dispatch relating to that matter did not reach Schley until the latter had arrived at Santiago.

These points appear clear from the testimony given. Admiral Schley himself is yet to be heard from, and no doubt what he has to say, will throw still further light on these questions. And then, what the American people will feel interested in is, whether deliberate attempts have been made at injuring a naval officer who has rendered the country the greatest services in a most critical moment. If so, the people will feel called upon to make good, in some way or other whatever injury has been attempted, lest the entire affair should leave a stain upon the annals of the navy.

Services in the Tabernacle tomorrow at 2 p. m.

Will tomorrow be another "dry" Sunday? Hope so.

Henry Watterson wants to be a presidential candidate in 1904. This is so previous!

Porch climbers never ascend the ladder of fame, though they sometimes do the gallows.

The English people will make a fight for Battle Abbey before allowing Americans to buy it.

"Uncle Tom's Cabin" has been revived in Boston. But who shall revive the audiences that witness it?

England's sweet girl graduates are much more interested in Queen Alexandra's millinery than in King Alfred's millenary.

And as the new manager of a morning contemporary raises his head and surveys the prospect round, he proudly says: "This is Perry's Heath."

William E. Curtis says that thousands of outcasts in Siberia and punishment a blessing in disguise. The trouble is the disguise is never thrown aside.

In the Jackson Hole country elk teeth pass as money. Those who accept them as such, if not careful, are very apt to have their eye teeth cut.

Pat Crowe is as stiff and arbitrary in laying down terms to the Omaha police authorities as those Bulgarian brigands are in demanding ransom for Miss Stone's release.

The evidence now being elicited by the Schley court of inquiry is very largely cumulative, and of small interest. The public now anxiously

awaits the testimony of the admiral himself; they care for little else.

The people of Boston pay more for postage per capita than any other city in the country. And why shouldn't our American Athenians pay more for postage than any one else? They are nothing if not epistolary and literary.

At the recent meeting in Minneapolis of the Christian Foreign Missionary Society, the president's report showed a decrease in receipts and the president said Mark Twain was directly responsible for the falling off. This must seem funnier to Mark than anything he ever wrote. The society should sue him for damages, "heavy damages, sir."

During the past twenty years Rev. Heber Newton has given voice to many new and startling doctrines, but he has capped them all by his latest announcement concerning Anarchy. Last Sunday preaching on the text, "Think not I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill," he said among other things: "Perhaps the most remarkable religious leader at the present time is the Russian, Tolstoy. Anarchism is in reality the ideal of political and social science, and also the ideal of religion. It is the ideal to which Christ looked forward. Christ founded no church, established no state, gave practically no laws, organized no governments and set up no external authority, but he did seek to write on the hearts of men God's laws and make them self-legislating." Either Dr. Newton or the general public does not know what Anarchy is. To the ordinary Christian such doctrine as this is simply blasphemy, and that it should be proclaimed in any American pulpit is truly astonishing.

ON RELIGIOUS TOPICS.

New York Churchman.

A vaguely formulated Christianity cannot answer the simplest of man's intellectual needs. It can turn aside the questioner, but it will not permanently hold him unless it appeals to his whole personality. To pass over our factor in human nature, or what is more often done, to banish religion to what one might almost call the "terra incognita" of human consciousness, is entirely to misunderstand the dynamic force of the essence of religion. It is the elevation of man's nature wholly and entirely. To exclude the intellect and the will, to make religion a mere intuition which evades self-analysis, or which, if analyzed, disappears like a snowflake in water, is to remove its vitalizing power. It cannot be shut off and banished into a remote corner of man's personality. Make it remote, and you make it ineffective. The Christian faith, above all others, courts investigation. It is mystical, but there is no theosophy about it.

New York Independent.

The Cleveland, O., Public School Council has voted to add the Lord's Prayer, the Ten Commandments, and the Twenty-third Psalm to the course of study now taught. That seems innocent enough; but is it? It is absurd to say that they are to be taught as literature; it is as religion. In what form will they be taught? Of course, they will be repeated, committed to memory; will it be in the words of the Protestant version or of the Catholic version? Protestants make the Hebrew and Greek their standard and translate from them; the Catholics make the Latin their standard and translate from that. These sources differ more or less, and the translations differ. If one is taken, say the King James version, then the Catholic Douay version is discredited and condemned. There are the Ten Commandments. The Catholic version numbers them differently from the Protestant; shall the Cleveland children be introduced to that difference, or shall the Catholic children be taught that the Protestant division is right? There are thousands of Jews in Cleveland, and thousands of Jewish children. The Lord's Prayer is to be repeated. Who is this "Lord" whose prayer they learn? It is impossible to teach religion in the public schools without violating a principle that ought to be held fundamental to our American institutions.

New York Outlook.

The religious world today shows many signs of a distinct and vital move towards a reorganization of Christendom. There is a marked decline of sectarian feelings; a distinct diminution of interest in purely sectarian issues; a growing indifference to purely sectarian news, which is making itself seriously felt in the management of sectarian religious journals; an increasing reluctance to speak with disrespect or even with lack of sympathy of other Christian bodies; a growing habit of emphasizing the things which are held in common and allowing the things which are separate to slip into the background. All these signs indicate a growing feeling of sensitiveness to the scandal of a disunited Christendom.

New York Evangelist.

An incomparably difficult moral problem is raised by the capture of Miss Stone. Shall the ransom be paid and a premium thus be set upon the future activity of brigands, not in Turkey only, but in China, India and in fact all mission-fields? Or shall this precious life be forfeited in the interest not only of a principle, but of a wise future policy? The alternative is difficult indeed, and in fact, for the moment, it appears to be impossible to consider it.

Worcester Spy.

Voyagers of time and pilgrims of eternity we stand like Columbus on the bow of the vessel that bears us forever onward, peering into the future, anxiously watching for that undiscovered continent which lies beyond us. We cannot read the entire meaning of our scaled omens, but we can decipher them sufficiently to be of good cheer and to believe with Socrates that "no evil thing can happen to a good man in this world or in any other."

Catholic Champion.

Is it true that what is now commonly called the great advance of modern biblical knowledge has any wonderful discovery in it, or that it will bring a flood of new spiritual light out of the sacred original? We do not believe that there are many in the convention whose sober thought will compel them to answer these questions in the affirmative. We think they will rather say to the well-meant multitude of interjections, Cui bono? For the sake of these generally trivial and sometimes more than doubtful emendations, shall we expose devout worshippers who love the Bible to the hesitating, and fishing, and blundering which must be expected under this scheme? And when we find that Job is to be made to say that he knows his Redeemer liveth instead of his Redeemer, and that he expects to see God, but not in this flesh (if the most call of readers chooses to make it so), all for the flimsiest and most inconclusive of grammatical reasons, whereas in the burial service the Redeemer and he who has a reason-able confidence that the convention will be overwhelmingly inclined to let well enough alone. The time for a new version has not come, they will say, and until it does nothing will be sure to do harm. We rather expect that for the

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above and for many like reasons the general convention will not even authorize any various readings, far less such variations as will injure or deface our Bible.

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